



LAMBETH PALACE, AND ITS HISTORICAL ASSOCIATIONS. III.



INTERIOR OF THE GREAT HALL, LAMBETH PALACE.

We resume our description of this ancient palace by a notice of the Great Hall.

This hall is a very noble apartment, being 93 feet long, 38 feet wide, and 50 feet high. In early times, when nobles and great landholders were accustomed to entertain their retainers and dependants, the great hall of a mansion used to be the common room, open to all at meal and at other times. Such seems to have been the purpose of the great hall at Lambeth Palace, and the accounts of the stewards of the palace have handed down notices of the hall, and of the expenses incurred there, for more than five hundred years. The old hall, having been repaired and renovated from time to time, was destroyed by Scott, one of the regicides, in 1648.

The present hall is believed to be situated precisely

on the same spot as the old one. It was built by Archbishop Juxon, who, although he occupied the see of Canterbury but three years, expended nearly fifteen thousand pounds on Lambeth Palace. He ordered it to be built as much as possible like the old one, against the wishes and advice of others, who advocated a more modern style of building. As it was not finished at his death, he left the following clause in his will:—"If I happen to die before the hall at Lambeth be finished, my executor to be at the charge of finishing it, according to the model made of it, if my successor shall give leave."

The architecture of the hall is of a mixed kind, as well as the ornaments, though the whole is intended as an imitation of the Gothic style. The walls are chiefly built of a fine red brick, and are supported by

buttresses, edged and coped with stone, which do not terminate in pinnacles, but in large balls or globes. The roof on the outside is slated, and in the centre rises a lofty and elegant lantern, at the top of which are the arms of the see of Canterbury impaled with those of Juxon, and surmounted by the archiepiscopal mitre. The whole of the inside is profusely ornamented; the roof in particular is constructed with much labour, and was a very fine piece of workmanship for the age in which it was executed. It is composed wholly of oak, on many parts of which are carved the arms of Juxon; on others, of Juxon impaled with those of the see of Canterbury, or the arms of Canterbury alone; and on some parts, a mitre between four negroes' heads. The same arms are again seen in the large north window, above the archbishop's seat. At the lower end of the hall is a screen of the Ionic order, on the top of which is Juxon's crest, a negro head crowned.

The whole hall is wainscotted to a considerable height, and the floor is handsomely paved. Two of the great oak tables have upon them the date 1664, and, therefore, were made at the charge of Archbishop Sheldon.

Some of the early archbishops exercised great hospitality in this hall, particularly Winchelsey, Cranmer, and Parker. Of Winchelsey's liberality we have given an instance, in speaking of the *dole* at the entrance gate. The extent of Cranmer's household, and of the various duties they had to perform in maintaining the hospitalities of the place, may be judged from the following list:—steward, treasurer, comptroller, gamsters, clerk of the kitchen, caterer, clerk of the spicery, yeomen of the ewry, bakers, pantlers, yeomen of the horse, yeomen-ushers, butlers of wine and of ale, larderers, squilleries, ushers of the hall, porter, ushers of the chamber, daily waiters in the great chamber, gentlemen-ushers, yeomen of the chamber, carver, server, cup-bearer, grooms of the chamber, marshal, groom-ushers, almoner, cooks, chandler, butchers, master of the horse, yeomen of the wardrobe, and harbingers.

When Cranmer dined in state in the hall, the following was the order observed, as described by Wharton:—

There were generally three tables spread in this hall, and served at the same time. 1st. The archbishop's table, at which ordinarily sat none but peers of the realm, privy councillors, and gentlemen of the greatest quality. 2nd. The almoner's table, at which sat the chaplains, and all the guests of the clergy beneath diocesan bishops and abbots. 3rd. The steward's table, at which sat all other gentlemen. The suffragan bishops were then wont to sit at the almoner's table; and Archbishop Cranmer, in admitting his suffragan, Richard Thornden, Prebendary of Canterbury and Bishop of Dover, to his own table, did him unusual honour; which was therefore noted, to aggravate the ingratitude of that man in conspiring against the said archbishop.

Strype describes the domestic arrangements of Archbishop Parker in the palace, in the following terms:—

In the daily eating this was the custom. The steward, with the servants that were gentlemen of the better rank sat down at the tables in the hall on the right hand; and the almoner with the clergy and the other servants, sat on the other side; where there was plenty of all sorts of provisions, both for eating and drinking. The daily fragments thereof did suffice to fill the bellies of a great number of poor hungry people that waited at the gate; and so constant and unfailing was this provision at my lord's table, that whosoever came in either at dinner or supper, being not above the degree of knight, might here be entertained worthy of his quality, either at the steward's table or at the almoner's table. And moreover, it was the archbishop's command to his servants, that all strangers should be received and treated with all manner of civility and respect, and that

places at the table should be assigned them according to their dignity and quality; which redounded much to the praise and commendation of the archbishop. The discourse and conversation at meals was void of all brawling and loud talking, and for the most part consisted in framing men's manners to religion, and in some other honest and beseeching subject. There was a monitor of the hall; and if it happened that any spoke too loud, or concerning things less decent, it was presently hushed by one that cried silence. The archbishop loved hospitality, and no man showed it so much, and with better order; though he himself was very abstemious.

In the manuscript library at the palace, there is a register, which contains an enumeration of the various persons composing Archbishop Parker's household,—the salaries paid to them, and the respective duties attached to their several offices. After which is a detail of the order in which they sat down to meals; for it must be understood, that in the early times of which we are speaking, it was customary for the whole household, from the archbishop himself down to the servants, to dine in the great hall. The details to which we have just alluded are in the following words:—

All these (the household) had allowance for their diet in the Hall at Lambeth; as first was the steward's table on the one side for himself, his two fellow-officers, gentlemen of the horse, secretaries, gentleman-usher, that waited not at the Archbishop's table, with other gentlemen-waiters: and if a cold not sit there they were placed at the gentlemen's table. Next to that table, over against the steward's table on the other side of the Hall, had the Almoner his table, with the chaplains and the stewards; and either of these tables had like allowance of diet, manchet, and wine. The gentlemen's long table, at first sitting, was for some gentlemen of household and manors, and for the Archbishop's waiters when he had dined. On the other side against them sat the yeomen-waiters and yeomen-officers that attended not, and meaner sort of strangers. At the table next the Hall-dore sat the cooks and attendant yeomen-officers. Over against them sat the grooms afore mentioned of the stable and other extern places. Then at the nether end of the Hall, by the pantry, was a table, whereat was daily entertained eight or ten of the poor of the town by turn. The sub-almoner had a chest for broken mete and brede, and a tub with broken bere, for relieve of other poore, as they were put in bills parted among them.

Besides this, the archbishop's lady was accustomed to keep a table for the entertainment of gentlewomen, together with the younger branches of her own family, and other private persons.

The archbishop, of whom we have been here speaking (Parker), had many persons of noble and honourable birth among the members of his household, among whom were the following:—Lord Chamberlain, Egremont Ratcliffe, half-brother to the Earl of Sussex:—Charles Grey, brother to Lord Cobham:—Sir Richard Bingham:—Geoffrey Benton, Privy Councillor:—John Stafford, son to Lady Stafford, Lady of the Queen's bed-chamber:—Henry Harrington, brother to Lord Harrington:—Sir Henry Maynard, and others.

The management of such a large household was conducted with the utmost precision:—the duties of every one being set down in writing, so that no mistakes might arise. For instance,—the following are part of the directions given to the ushers of the hall:—

They are to see the hall be alwaies kept sweete and cleane, and to keepe fiers there, but with as little waste as may be, and in the night to see it either quenched, or otherwaies secured from danger of any fier in the night, and soe also of the candles. They, or one of them, are in the morning, in the winter season, at VI. of the clock, and V. in the somer, to ring the bell for warning to the people to rise, and go about their severall employments. They are againe to ring the bell at VIII. in the winter season, and seven in the somer, to warne unto prayers, whereunto all

the household servants shall repair. They are also to ring the bell halfe an hower past X. in the forenoone and VI. in the evening; and all such of the household as are not necessarily employed, to attend on her grace to morning and evening prayers; and that in times of prayer such as are in the hall, are to come to divine service as comanded them. That the tables in the hall be orderly covered by tenn in the forenoone, and presently after five in the evening; that none be absent that are appointed to waite there and fetch meate; and that they diligently doe their duties, and that all strangers be placed orderly, and according to their welth, &c. &c."

We have dwelt somewhat fully upon details connected with the great hall, because it enables us to introduce many remarks concerning the internal domestic economy of such mansions as these in the reign of Queen Elizabeth,—the large number of persons composing the household,—the custom of high and low dining in the great hall belonging to the palace or mansion,—the rigorous arrangement of persons at the different tables according to their rank in life, or the nature of their connexion with the lord of the mansion, (in the present case the archbishop of Canterbury),—the spreading of the dinner-table by ten in the morning, and the supper-table by five in the evening,—all these are memorials of times long since past.

It now becomes necessary to acquaint the reader with what has been done in the great hall within the last few years. We have purposely described the hall such as it was until about the year 1830, because it was only under that form that we could associate it with the scenes of hospitality formerly exhibited within the palace. Social economy is now changed:—the "Lord of the Palace" and his "retainers" no longer dine in the great hall, either at Lambeth or in other parts of England; and the present learned and amiable archbishop of Canterbury determined to employ as a library, the great hall, which had been so long unappropriated to any useful purpose.

Mr. Blore, the architect, has with singular skill and felicity converted the hall into the archiepiscopal library. The books are arranged on the east and west sides, and in twelve magnificent oak book-cases projecting into the room. In the recesses between the book-cases are eleven tables of carved oak, of a massive but elegant design, suited to the architecture of the hall. The library is lighted by the noble lantern in the centre,—on the west side by five pointed windows, and a bay-window at each extremity,—on the east side by five pointed windows,—and on the north and south side by a pointed window at each end, under the roof above the fire-places. The room is heated by pipes under the floor, and the warm air is admitted into the room through fourteen brass gratings between the divisions of the library. At each end of the room is a suitable fire-place; over that on the north side are painted the arms of the see, impaling the arms of Juxon, and over the other are the same arms impaling those of Secker. The old entrance to the court-yard, at the south-west end of the hall, has been converted into a bay-window; and the principal door is now at the north-east. Various portraits and coats of arms are hung round the room. Such is the state of this noble apartment at the present day.

Among the other apartments in the palace is the *steward's parlour*, or *great parlour* as it was formerly called; it is a fine noble room, as old as the time of Archbishop Cranmer, whose motto, *NO SCIE TE IPSUM*, is painted in various parts of the large bow-window, together with the royal arms of England. The *servants' hall*, nearly adjoining it, is an apartment of

the same description, and is supposed to have been built or repaired by Archbishop Bancroft.

In the *great dining room*, which measures 38 feet by 19, are preserved portraits of all the archbishops of Canterbury from Laud to Cornwallis, viz., Laud, by Vandyke,—Juxon, Sheldon, Sancroft, Tillotson, Tenison, by Dubois, Wake, Potter,—Hering, by Hogarth,—Hutton, by Hudson,—Secker, by Reynolds,—and Cornwallis, by Dance. The portraits, as Lyson observes, afford the means of observing the gradual changes in clerical dress, in the article of bands and wigs. A large ruff anciently supplied the place of the former. Tillotson was the first archbishop who wore a wig, which resembled his natural hair, and was worn without powder.

The oldest part of the palace is supposed to be a very curious *crypt* under the chapel. It consists of a series of strong stone arches, supported in the centre by a short massy column, and is 36 feet long by 24 feet wide, and the height of the roof from the ground is about ten feet. These vaults, of which the crypt consists, are now converted into cellars, but might possibly once have been used for divine service, as there is a second entrance to them from the north side of the cloisters, the principal one being from the north-east corner of the same place. At one end of the crypt are the remains of a building, supposed to have been at one time used as a bakehouse or kitchen.

There are, of course, a large number of apartments in the palace so purely domestic as not to call for description from us; these we shall therefore pass over. We may, however, remark that a large portion of them has been rebuilt by the present archbishop. We lately stated that the hall has been converted into a library; and we may add, that the guard-chamber has been converted into a dining-room, and many of the domestic offices have been entirely rebuilt. We believe that no less a sum than 60,000*l.* has been spent on these renovations by the present occupant of the see.

We have reserved for our last article on this subject, a description of two parts of the building which are deserving of particular attention, on account of the many historical circumstances associated with them. These are, the *chapel*, and the *Lollard's tower*, or *prison*. In our concluding article we shall conduct the reader through them.

KEPLER was a man of strong and lively piety; and the exhortation which he addresses to his reader before entering on the exposition of some of his discoveries, may be quoted, not only for its earnestness, but its reasonableness also.—"I beseech my reader that, not unmindful of the divine goodness bestowed on man, he do with me praise and celebrate the wisdom and greatness of the creator, which I open to him from a more inward explication of the form of the world, from a searching of causes, from a detection of the errors of vision; and that thus, not only in the firmness and stability of the earth, he perceive with gratitude the preservation of all living things in nature as the gift of God, but also that in its motion, so recondit, so admirable, he acknowledge the wisdom of the creator. But him who is too dull to receive this science, or too weak to believe the Copernican system without harm to his piety, him, I say, I advise that, leaving the school of astronomy, and condemning, if he please, any doctrines of the philosophers, he follow his own path, and desist from this wandering through the universe; and lifting up his natural eyes, with which alone he can see, pour himself out from his own heart in praise of God the creator, being certain that he gives no less worship to God than the astronomer, to whom God has given to see more clearly with his inward eye, and who, for what he has himself discovered, both can and will glorify God."—*WHEWELL'S Bridgewater Treatise.*

JOAN OF ARC, THE MAID OF ORLEANS.



JOAN OF ARC ON THE SCAFFOLD.

AMONG the females who have rendered themselves remarkable, by the performance of deeds which do not in general belong to the female character, few are so extraordinary as Joan of Arc, the Maid of Orleans.

Henry the Fifth, king of England, on his death-bed had appointed his brother, the Duke of Bedford, regent of that part of France which he had conquered by force of arms. The duke had determined to carry on those schemes of conquests which had been so successfully begun by Henry, and for this purpose had laid siege to Orleans, which at that time commanded the communication with the south of France; consequently, as this town was of the utmost importance, the Dauphiny of France resolved to make the most vigorous defence. The attack, however, was so successfully carried on by the English, that the dauphin gave over the place for lost, and began to entertain thoughts of retiring into Languedoc and Dauphiny, with the remainder of his forces. The queen was much opposed to this plan; and while he was in doubt and uncertainty as to what course to pursue, a country maiden came to him, and offered her assistance for the deliverance of Orleans and of France.

This maiden was Jeanne d'Arc, (Joan of Arc,) a native of a little hamlet near the river Meuse. She was the daughter of humble peasants, and was born in a district remarkable for the simplicity and religious fervour of the inhabitants. The year of her birth is supposed to have been 1410; and she spent some of her early years in the employment of a seamstress. She ultimately quitted this occupation, and hired herself as servant at an inn in the neighbouring town of Neufchatel, where she remained five years. She was of a very enthusiastic and religious temperament, and although her personal beauty and amiable manners were calculated to make her the delight of every one, she yet preferred solitary musings, in which she gave loose to the reveries of her imagination. The state of France was at that time very wretched, and occupied the attention of all classes; and there was a popular rumour or legend afloat, that a virgin should

rid France of her enemies. This operated on the enthusiastic mind of Joan, and she fancied she heard voices addressing her, and calling on her to redress the wrongs of her country. This was of course purely imaginary; but there is abundant evidence of the sincerity and purity of mind with which the gentle girl gave herself up to these reveries.

She was about thirteen years of age when she first became subject to these imaginary impressions. She used to say that the vision appeared to her as a great light, accompanied by a voice, telling her to be devout and good, and promising her the protection of Heaven; to which she responded by a vow of eternal chastity. These feelings took a religious turn in the first instance; but as she grew in years, and made observations on the state of her native country, her thoughts turned towards patriotic subjects, and she fancied herself to be the virgin who was to succour France. The account that she gave was, that *voices* were her visitors and advisers, and that they prompted her to quit her native place, take up arms, drive the foe before her, and settle the young dauphin on a throne, which was as yet very insecure. Influenced by this phantasm, she seemed to regret the physical weakness of her sex, and applied herself to manly exercises, particularly in the management of her horse, in which she eventually equalled the boldest cavalier.

Influenced by the feelings here described, she applied to Baudricourt, governor of Vaucouleurs, and made a simple narration of what appeared to her to be divine inspiration. Baudricourt at first refused to see her; but when he did consent, and listened to her tale, he treated her with contempt, and dismissed her. She then returned home, but continued firmly to insist that the virgin, whom popular rumour said was to deliver France, must be herself.

At last that particular state of things arrived, when Orleans was closely besieged, as we before stated; and it then occurred to Baudricourt that Joan's enthusiasm might be made of some account. He purchased a horse, male attire, (at her own request,) and various accoutrements for her, and, accompanied by two gentlemen and an escort, she set out from Vaucouleurs, on the 13th of February, 1429, to go to Chinon, where the dauphin had encamped. After a dangerous journey of eleven days, she arrived at Chinon, and communicated her errand to the dauphin.

The dauphin, although he was much in want of assistance, hesitated to accept aid which looked so much like sorcery; and Joan had great difficulties to encounter before she could gain his confidence. It was then determined by the dauphin and his court to give Joan's pretensions as much as possible the appearance of divine interposition in favour of France. Joan herself was undoubtedly artless and sincere, however chimerical; but the dauphin only thought how he might turn her enthusiasm to advantage. On the 29th of April, mounted on a white steed, she conducted a convoy of provisions to Orleans, and succeeded in conveying them into the besieged city, in spite of the English.

Her entry into Orleans was quite a triumph: the soldiers believed that Heaven had directly interposed in their favour, and they became reanimated at once; and the English, who had hitherto defeated the French in every engagement, became paralyzed at the effect produced by a young and simple girl. She sent a herald to them, warning them to depart, or she would slay them. This exasperated the English, and they vowed vengeance; but Joan made frequent sallies from the besieged city, and drove the besiegers from every post,—her presence inspiring the French soldiers with an enthusiasm which nothing could resist.

In the mean time a portion of the French army, which had been left to follow after Joan, arrived at Orleans, and determined Joan at once to make an effort to drive off the English completely from the town. On the 6th of May, after sending a second summons to the English to depart, she renewed her attack upon their forts. Her soldiers being compelled to retreat, the English took courage and pursued them; upon which Joan crossed the river in a boat, and her appearance at once frightened the English from the open field, and drove them behind their ramparts. Here Joan resolved to besiege them in her turn. She seized a scaling-ladder, and was about to mount, when an arrow pierced her in the shoulder. Momentary weakness stayed her; but seeing that her presence was necessary to cheer the soldiers, she bore up against her wound, urged her soldiers on, and compelled the English to raise the siege and depart,—thus fulfilling, in less than a week's time, the promise that she had made to save Orleans.

Joan immediately requested permission to pursue her success by driving the English from all the other towns. She at first met with some opposition, but at length gained her point. The result was a continued series of defeats, by which the English were driven from one town after another, their army terribly thinned, and some of their best generals killed. At last, on the 16th of July, the town of Rheims was taken by Joan, and on the following day the dauphin was crowned king in the cathedral: this was one of the exploits that Joan had sworn to accomplish.

It has been said by some writers, that Joan requested permission to retire to her native village after having achieved all that she promised. But the king would not allow it. He caused all possible honours to be rendered to her; a medal was struck, commemorative of her deeds, and letters of nobility were granted to herself and every one of her family. In September she resumed the command of the army, and led an attack against Paris, which was hostile to the king; but here she sustained defeat for the first time, and was pierced through the thigh by an arrow.

After this, many engagements ensued, which do not merit particular notice; but we now come to one which was the termination of her extraordinary career.

On the 23rd May, 1430, the town of Compiègne was besieged by the combined forces of England and Burgundy. Joan defended the town; and in making a sally against the enemy, was captured, and delivered into the hands of the Burgundian general, and carried to the fortress of Beaufort, near Cambrai. From this place she attempted, in vain, to escape; and was afterwards handed over to the English, and conducted to Rouen. The University of Paris demanded that she should be tried on the charges of witchcraft and sorcery, and the king of England issued letters, authorizing the trial to take place.

A long course of interrogatory was then carried on, in order to convict Joan from her own confessions. The articles of accusation stated, that she pretended to have had visions from her thirteenth year,—to have been visited by the archangels Gabriel and Michael, and the saints Catherine and Margaret, and to have been accompanied by these celestial beings to the presence of the dauphin; that she pretended to know St. Michael from St. Gabriel, and St. Catherine from St. Margaret; and that she had assumed male attire by the order of God. These were the charges against her, and it is probable that they did not much exceed the length to which the excited imagination of the enthusiastic girl carried her. But what was only enthusiasm on her part, her prejudiced and vindictive judges

chose to attribute to sorcery, and therefore heresy, and sentenced her to be burned alive.

But many of the confederates thought imprisonment was a sufficient punishment, and much discussion and negotiation arose on this point. She was offered pardon, on condition that she acknowledged her visions to be false, forswore male habits and arms, and confessed herself to have done wrong. This she firmly refused to do, and was conducted to the scaffold. Momentary weakness induced her to beg for life: she was conducted back to prison, and resumed female habits. But in two days she reproached herself for her weakness, and openly avowed that she would maintain her former resolution. The result of this was that she was conducted to the market-place at Rouen, on the 31st of May, 1431, placed on a pile of wood, a cap placed on her head, and the pile ignited.

Thus perished the enthusiastic girl, to the eternal disgrace of all parties, especially the king whom she had befriended, and who made scarcely any intercession in her favour.

ON ROCHE ROCK, IN CORNWALL.

To yon huge rock, that age and storm defies,
As o'er Cornubia's heathy back they haste,
Admiring wanderers turn with curious eyes,
And mark its bulk amid the frowning waste.

High on its bending top, with woods o'ergrown,
His cold damp cell a hermit rais'd in air;
His drink the spring, his bed the naked stone,
And gave his years to penance and to prayer.

There to his void and aching soul confined,
He listened to the sea-bird's piercing cries,
The tide's wild warring, and the wrecking wind,
And watched the sun's slow journey thro' the skies.

The wakeful memory of life's cheerful stage
Oft chilled religion's faint and dying flames;
Ev'n as he traced the legend's pictured page,
To steal his thoughts from heaven the tempter came.

Still 'mid the lonesome wild, whence pleasures fly,
Imperious nature's cries the heart alarm,
Warm recollection pours the deep-felt sigh,
And life's sweet charities ev'n there must charm.

Alike from virtue and from vice he fled,
Lost to the world as in the silent grave,
Save when his ready hand a bit of bread,
A cup of water to the pilgrim gave.

Did heaven, in kind regard to feeble man,
Pour down his various bounties from above,
And give, to cheer his short and mingled span,
The sweets of friendship and the joys of love;

That he, a prey to voluntary woe,
'Mid cold austerities should drag his life,
Turn sullen from the plenteous feast, nor know
Th' endearing names of children, father, wife?

Yet stupid penance has in ev'ry clime
Her dark-eyed vot'ries far from nature led,
Taught them to mount the column's height sublime,
And to fierce suns expose the throbbing head;

Whole years to sit unmoved, to bend oppress,
Beneath the massy collar's iron load,
To pine with abstinence and pale unrest,
And barefoot, tread the desert's length'ning road.

As sullen superstition veiled their eyes
They felt not, knew not, God's all bounteous plan,
Who, binding all his works by mutual ties,
Made man the brother and the friend of man.

Religion mild and merciful he gave,
To be his solace in a world of pain,
From dark despair and grov'ling vice to save,
The prop of social virtue, not the bane:

That urged by sympathy and glowing zeal,
To all mankind he might his love impart,
Partake their joys, and for their sorrows feel,
And drive each selfish passion from his heart

REV. ED. HAMLEY.

WOMAN'S MISSION.

[We resume our extracts from this beautiful little volume.]

WHAT then is the true object of female education? The best answer to this question is a statement of future duties; for it must never be forgotten, that if education be not a training for future duties, it is nothing. The ordinary lot of woman is to marry. Has anything in these educations prepared her to make a wise choice in marriage? To be a mother? Have the duties of maternity,—the nature of moral influence,—been pointed out to her? Has she ever been enlightened as to the consequent unspeakable importance of personal character as the source of influence? In a word, have any means, direct or indirect, prepared her for her duties? No! but she is a linguist, a pianist, graceful, admired. What is that to the purpose? The grand evil of such an education is the mistaking means for ends; a common error, and the source of half the moral confusion existing in the world. It is a substitution of the part for a whole. The time when young women enter upon life is the one point to which all plans of education tend, and at which they all terminate: and to prepare them for that point is the object of their training. Is it not cruel to lay up for them a store of future wretchedness, by an education which has no period in view but one; a very short one, and the most unimportant and irresponsible of the whole of life? Who that had the power of choice would choose to buy the admiration of the world for a few short years, with the happiness of a whole life? the temporary power to dazzle and to charm, with the growing sense of duties undertaken only to be neglected, and responsibilities, the existence of which is discovered perhaps simultaneously with that of an utter inability to meet them? Even if the mischief stopped here, it would be sufficiently great; but the craving appetite for applause once roused, is not so easily lulled again. The moral energies, pampered by unwholesome nourishment,—like the body when disordered by luxurious dainties,—refuse to perform their healthy functions, and thus is occasioned a perpetual strife and warfare of internal principles; the selfish principle still seeking the accustomed gratification, the conjugal and maternal prompting to the performance of duty. But duty is a cold word; and people, in order to find pleasure in duty, must have been trained to consider their duties as pleasures. This is a truth at which no one arrives by inspiration! And in this moral struggle, which, like all other struggles, produces lassitude and distaste of all things, the happiness of the individual is lost, her usefulness destroyed, her influence most pernicious; for nothing has so injurious an effect on temper and manners, and consequently on moral influence, as the want of that internal quiet which can only arise from the accordance of duty with inclination. Another most pernicious effect is, the deadening within the heart of the feeling of love, which is the root of all influence; for it is an extraordinary fact, that vanity acts as a sort of refrigerator on all men, on the possessor of it, and on the observer.

Now if conscientiousness and unselfishness be the two main supports of women's beneficial influence, how can any education be good which has not the cultivation of these qualities for its first and principal object? The grand objects, then, in the education of women ought to be, the conscience, the heart, and the affections; the development of those moral qualities, which Providence has so liberally bestowed upon them, doubtless with a wise and beneficent purpose. Originators of conscientiousness, how can they implant what they have never cultivated, nor brought to maturity in themselves? Sovereigns of the affections, how can they direct the kingdom whose laws they have not studied, the springs of whose government are concealed from them? The conscience and the affections being primarily enlightened, all other cultivation, as secondary, is most valuable. Intelligence, accomplishments, even external elegance, become objects of importance, as assisting the influence which women have, and exert too often for unworthy ends, but which in this case could not fail to be beneficial. Let the light of intellect, and the charm of accomplishments, be the willing handmaids of cultivated and enlightened conscience. Cultivate the intellect with reference to the conscience, that views of duty may be comprehensive, as well as just; cultivate the imagination still with reference to the conscience, that those inward aspirations, which all indulge, more or less, may be turned from the gauds of an idle and vain imagination, and shed over daily life and daily duty the halo of a poetic influence; cultivate the manners, that the qualities of heart and head may have an additional auxi-

liary in obtaining that influence by which a mighty regeneration is to be worked. The issues of such an education will justify the claims made for women in these pages; then the spirit of vanity will yield to the spirit of self-devotion; that spirit confessedly natural to women, and only perverted by wrong education. Content with the sphere of usefulness assigned her by nature and nature's God, viewing that sphere with the piercing eye of intellect, and gilding it with the beautiful colours of the imagination, she will cease the vain and almost impious attempt to wander from it. She will see and acknowledge the beauty, the harmony, of the arrangement which has made her physical inferiority (the only inferiority which we acknowledge) the very root from which spring her virtues and their attendant influences.

Removed from the actual collision of political contests, and screened from the passions which such engender, she brings party questions to the test of the unalterable principles of reason and religion; she is, so to speak, the guardian-angel of man's political integrity, liable at the best to be warped by passion or prejudice, and excited by the rude clashing of opinions and interests. This is the true secret of woman's political influence, the true object of her political enlightenment. Governments will never be perfect till all distinction between private and public virtue, private and public honour, be done away! Who so fit an agent for the operation of this change as enlightened, unselfish, woman? Who so fit, in her two-fold capacity of companion and early instructor, to teach men to prefer honour to gain, duty to ease, public to private interests, and God's work to man's inventions?

And shall it be said that women have no political existence, no political influence, when the very germs of political regeneration may spring from them alone, when the fate of nations yet unborn may depend upon the use which they make of the mighty influences committed to their care? The blindness which sees not how these influences would be lessened by taking her out of the sphere assigned by Providence, if voluntary, is wicked—if real, is pitiable. As well might we desire the earth's beautiful satellite to give place to a second sun, thereby producing the intolerable and glaring continuity of perpetual day. Those who would be the agents of Providence must observe the workings of Providence, and be content to work also in that way, and by those means which Almighty wisdom appoints. There is infinite littleness in despising small things. It seems paradoxical to say that there are no small things; our littleness and our aspiration make things appear small. There are, morally speaking, no small duties. Nothing that influences human virtue and happiness can be really trifling, and what more influences them than the despised, because limited, duties assigned to woman? It is true, her reward (her task being done) is not of this world, nor will she wish it to be. Enough for her to be one of the most active and efficient agents in her heavenly Father's work of man's regeneration—enough for her that generations yet unborn shall rise up and call her blessed.

If it be objected that expansion of mind will unfit women for their minute and peculiar duties, it may be answered that the objection is no less unphilosophical than false. Do we not see the electric fluid which shakes the spheres, operating upon the growth of the meanest plant? Are not the mathematical truths which guided Newton in the discovery of the solar system, available to the child in the construction of his Chinese puzzle? It is ridiculous to talk of extension occasioning imperfection; in falsehood, indeed, extension of limit only adds to extension of error, but a fundamental truth is to be recognised by its powers of infinite and universal application. It is not because women's powers have been cultivated and enlarged, that they overlook their minute duties; but because they have been only partially cultivated, and enlarged in a wrong direction. There is no cause to dread that expansion of mind will lead to neglect of minor and proximate duties. That is the peculiar danger of exaggeration of sentiment, against which expansion of mind is proposed as a defence. Exaggeration of sentiment, even when inclined to the side of virtue, has a false foundation; and we have seen, that no principle, not fundamentally true, can be trusted, in unlimited operation. The reasoning power will show us that we can, in no degree, compensate to society for the neglect of those duties that lie nearest us; or secure peace to our own minds, except by the performance of them. "Do the duty that lies nearest thee," says the German sage. Oh! that we could all make

this the motto of our heart and of our life, and do the duty that lies nearest us, with all our heart, and all our mind, and all our soul, and all our strength.

THE besetting sin of our age is a kind of Epicurean selfishness. An increased value of physical enjoyment, a kind of material atmosphere engendered by the stupendous progress of physical science, produces a rooted, though unavowed, scepticism, as to the value of the unseen and ideal. The love of life crushes the belief of that most important of all truths, that there are things more valuable than life itself. The lofty indifference to mere physical enjoyment; the preference of others to ourselves; of the unseen to the present; of the ideal to the tangible; which, where they do exist, attest the strivings of the Divinity within us; where will they soon be? Yet, so completely does the Divinity oppose the infringement of his laws, that they, and they only, are happy people who do live for the ideal. He seems to take pleasure in asserting the superiority of his works, by not allowing its noblest and purest reflections of himself to be obscured by intervening shadows. It is the fashion to sneer at those *ideas*, for which men in differing ages have suffered toil, pain, privation, death: the object might be wild—the recovery of a shrine; weak—the love of a woman; untrue, (if we are to believe the infidel,) the announcement of a world beyond the grave; be it so: poor victims of idiosyncrasy! they sacrificed all tangible and solid benefits for a vapour.

But who are they, at whose names the eye flashes and the cheek colours, whose memories leave behind them a train of light, like a glorious departing orb? The successful speculator? the luxurious Epicurean? the wealthy? the worldly? no;—the oppressed but dauntless victim of tyranny; the devoted, though perhaps mistaken, sufferer for fantastic loyalty; the agonized martyr to truth. And for personal happiness, let one of the foremost of these victims of idiosyncrasy speak for himself, in his own noble words,—“We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed:” and contrast them with the mournful confession of him, who, having exhausted all that this world has to bestow,—glory, honour, power, wealth,—bequeathed to us, as the melancholy result of his experience, that they were “altogether vanity.”

The missionary spirit is neither more nor less than the direction of this ideality into its best and noblest channels. It is the union of two qualities which are necessary in the moral regeneration of our race. The character of the ideal is, indeed, noble in its postment of self, but it must be useful likewise, before we have the missionary spirit. In a word, love must be added to unselfishness; it must not be passive and unresisting, but active and enduring unselfishness; not simply the going out of self, but the going into others,—the imitation, as far as human nature allows, of that divine perfection of love, whose bliss must be in blessing. This spirit may, in some degree, be acquired by cultivation; but there is one natural manifestation of it, and that is placed in woman's heart,—maternal love,—the only purely unselfish feeling that exists on this earth; the only affection which (as far as it appears) flows from the loving to the beloved object in one continual stream, uninterrupted by those impediments which check every other. Disease, deformity, ingratitude,—nothing can check the flow of maternal love.

By intrusting to woman such a revelation of himself, God has pointed out whom he intends for his missionaries upon earth,—the disseminators of his spirit, the diffusers of his word. Let men enjoy in peace and triumph the intellectual kingdom, which is theirs, and which doubtless was intended for them; let us participate its privileges, without desiring to share its dominion. The moral world is ours,—ours by position; ours by qualification; ours by the very indication of God himself, who has deigned to place in woman's heart the only feeling, (that we know of, here existing,) which affords the faintest representation of his most unextinguishable love to us, his erring and strayed children; the only affection which enables the possessor to love on through sin and folly; and even when sin and folly have brought their last, worst, consummation.

Oh! those who know, those who have witnessed the lingering yearning of a mother's love, after one lost in crime, and wandering, and ingratitude; when even the father's heart was turned to stone; the unextinguished, unextinguishable sentiment, lighting up even the dying eye, and breathed forth in the dying prayer, can alone judge of these

things. Who that has witnessed these scenes, (and how many have witnessed them whom the world thinks happy,) can doubt where the regenerating principle lies, can doubt that it is in the sex which is permitted to be the depository of a feeling so typical of the Divine love!

BLESSED are the poor in spirit: what an inexplicable announcement! How mean says the sceptic. How grand says the Christian. The poverty upon which the blessing is here pronounced, is not a feeling of degradation, but of aspiration. It is our earnest of futurity,—our patent of nobility! We are poor in spirit *here*, because we would be the sons of God *hereafter*; because we are permitted to view and love the holiness, which we feel our inability to reach. This poverty of spirit is one modification of unselfishness, and the root of it is love to God; the fruits of it will be love likewise,—love to man,—and love produces self-forgetfulness, and self-forgetfulness produces happiness. Here we have a fact accounted for, and a mystery solved. The fact is undoubted, and so generally acknowledged that a reference to it seems almost too trite and common. It is the manifest insufficiency of worldly blessings for the production of happiness—because they are a gratification of the selfish principle. Earthly and animal enjoyment is an unspeakably benevolent boon of the Creator; but not, in itself, happiness.

Happiness, properly so called, is only to be found, as has before been shown, in the accordance of the divine and human will; in the exercise, then, of those faculties of the soul by which we are approximated to the divinity. Happiness, therefore, must derive its source from the unselfish principle: a proof, that however degraded our nature may be, it still retains the impress of Him “who made man in his own image.” What are acknowledged to be the purest sources of felicity here below?—The affections. And what are the affections but unselfishness? Oh! why are these pure and holy sources of felicity so little cultivated, so little understood, as means not only of enjoyment, but of moral renovation? Why do we, by our unregenerate tempers and paltry selfishness, so often turn to bitter this one drop of unalloyed sweetness that is mingled with the draught of life?

[Woman's Mission.]

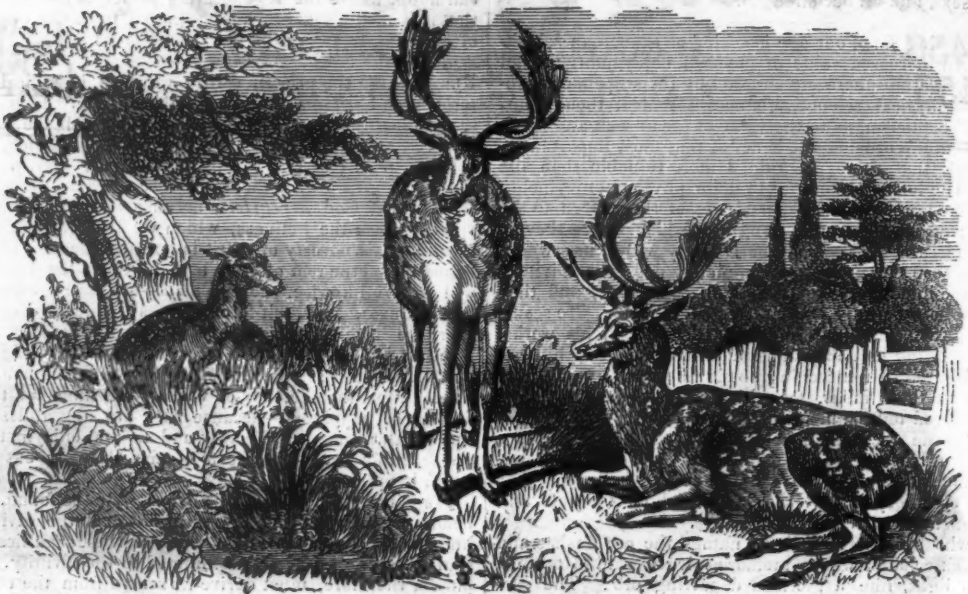
EPISTLES FROM PLINY THE YOUNGER TO SABINUS, TO WHOSE FAVOUR HE WOULD RESTORE AN OFFENDING SERVANT.

YOUR freed-man (who had provoked you, as you tell me,) applied himself to me, and fell down before me, as if it had been your own person. He wept profusely; he implored earnestly, and then was a long time silent; in short, he convinced me of his penitence. I am persuaded he is really amended, because he is sensible of his fault. You are angry; I know it: you are justly angry; I know that too: but there is the brightest triumph of a good temper, when there is the greatest cause of indignation. You had a respect for the man, and I hope will revive it; in the mean time, it is enough for me, if you allow him a pardon. You may, if he relapses, be again displeased; and this will be more excusable after you have been once solicited. Give some indulgence to his youth, his tears, your own humanity; disquiet him and yourself no longer, for I know it is a torment to a person of your good nature to keep up resentment. I am afraid I shall not appear so much to entreat as to compel, if I add my importunity to his; yet I will venture to add it, and so much the more freely and forcibly, as I severely reprimanded him, and strictly threatened I would never intercede for him again. This I expressed to him who was to be terrified, but not to yourself; for, perhaps, I shall again interpose and prevail for him, if the occasion be of such a nature as will become me to request and you to grant it.—Farewell.

II. On the good success of his former Letter.

You have done me a pleasure in receiving your freedman who once was dear to you, upon my recommendation, into your house and esteem again. You will reap a satisfaction from it: it is a considerable one to me to find you tractable in your passion, and pay this deference to my sentiments, as well as this regard to my desires. I commend and thank you; but at the same time I advise you to make proper allowances hereafter to the faults of your servants, though none should intercede for them. Farewell.—*Pliny's Epistles.*

FALLOW DEER.



THESE beautiful animals are the species of deer bred in parks for the production of venison, as well for the private use of the great and opulent as for sale. The male is called a buck, the female a doe; the offspring of both a fawn. The buck is furnished with horns, which he sheds yearly; the doe has no such weapons for self-defence.

The buck sheds his horns from the middle of April through the first week in May, which are in part regenerated by the month of September. The doe generally produces her young in the last week of May, or during the first two of June. The season for buck-venison commences in July, and goes out about Michaelmas, when doe-venison comes in, and continues till January.

Buck hunting was formerly a much more frequent sport than at present. The uncertainty and short duration of the chase rendered it far inferior to the chase of the stag; and even the latter has long been on the decline.

The buck is, the first year, called a *fawn*; the second, a *pricket*; the third, a *sovel*; the fourth, a *sove*; the fifth, a *buck of the first head*; the sixth, a *great buck*. The female is, the first year, called a *fawn*; the second, a *tegg*; and afterwards, a *doe*.

The fallow-deer is smaller than the red-deer, of a brownish bay colour, whitish beneath, on the insides of the limbs, and beneath the tail. The horns of the buck are palmated, and are thus strikingly different from those of the stag. No two animals, nevertheless, can be more nearly allied in form than the stag and the fallow-deer, and yet no two animals keep more distinct, or avoid each other with more fixed animosity.

They are never seen to herd in the same place, they never engender together, or form a mixed breed; and even in those countries where the stag is common, the buck seems entirely a stranger; in short, they both form distinct families; which, though seemingly near, are still remote; and, although, with the same habits, yet retain an unalterable aversion. The fallow deer, as they are much smaller, so they seem of a nature less robust and less savage than those of the stag kind. They are found, but rarely, wild in the forests; they are in general bred up in parks, and their

flesh is supposed by some to be preferable to that of any other animal.

These animals associate in herds, which sometimes divide into two parties, and maintain obstinate battles for the possession of some favourite part of the park: each party has its leader, which is always the oldest and strongest of the flock. They attack in regular order of battle; they fight with courage, and mutually support each other; they retire, they rally, and seldom give up after one defeat. The combat is frequently renewed for many days together; till after several defeats, the weaker party is obliged to give way, and leave the conquerors in possession of the object of contention.

As the buck is a more delicate animal than the stag, so also is it subject to greater varieties. We have in England, two varieties of the fallow-deer, which are said to be of foreign extraction. The beautiful spotted kind, which is supposed to have been brought from Bengal; and the deep brown sort that are now so common in many parts of the kingdom. These were introduced by King James I., from Norway; for having observed their hardiness, and that they could endure the winter, even in that severe climate, without fodder, he brought over some of them to Scotland, and disposed of them among his chases. Since that time, they have multiplied in many parts of the British empire; and England is now become more famous for its venison than any other country in the world. Whatever pains the French have taken to rival us in this particular, the flesh of their fallow deer, of which they keep but a few, has neither the fatness nor the flavour of that fed upon English pasture.

ALL deception in the course of life is indeed nothing else but a *lie* reduced to *practice*, and *falsehood* passing from words into things.—SOUTH.

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